THE

EVANGELICAL INTELLIGENCER.

(NEW SERIES.)

VOL. III. APRIL, 1809. No. IV.

BIOGRAPHY.

BIOGRAPHICAL SKETCH OF THE HON. OLIVER ELLSWORTH, LL.D.

AMONG the rich favors bestowed by providence on New England, her *constellation of christian patriots* is a prominent blessing. From her earliest periods, men have been raised up, of whom it were poor commendation to say, that they were worthy the best days of Greece or Rome. They were taught in a sublimer school than those ancient patriots knew. They were formed on a far superior model. They were deeply imbued with the pure spirit of that *gospel*, which came from heaven. Hence, while they contributed to save their country by their exertions, they adorned it by their virtues. Their example was an instructive lesson to the age in which they lived, and an invaluable legacy left to posterity. Among these worthies, a distinguished place is occupied by *Oliver Ellsworth;* a man whose character cannot be contemplated without admiration, nor admired without profit.

He was born at Windsor, in Connecticut, April 29th, 1745. At the age of seventeen, he was admitted a student of Yale College; but removed afterwards to Nassau Hall, in New Jersey, where he was graduated in the year 1766. Having passed through a course of preparatory studies, he commenced the practice of the law, in which he soon attained a great and acknowledged eminence. At a period when the bar in Connecticut was occupied by men of the most brilliant accomplishments, and profound legal science, his

talents could not be eclipsed. He sustained an honorable competition with a Johnson and a Hosmer. His perceptions were unusually rapid; his reasoning, clear and conclusive; his eloquence powerful, and almost irresistible. His method of managing causes was peculiarly happy. Having ascertained those points on which he could make the most vigorous defence, he seized them with ardor, kept them undeviatingly in view, pursued his object without parade or circumlocution, and triumphantly bore his hearers along with him.

In the year 1777, he was chosen a delegate to the continental congress. He found himself in a new sphere; but his extraordinary powers did not forsake him. He devoted himself with unwearied assiduity to the great interests of his beloved and threatened country. He met the exigencies of that awful crisis without shrinking; and consecrated to the common cause all the energies of his mind, and all the powers of his eloquence.

In 1780, Mr. Ellsworth was elected into the council of his native state. He continued a member of that body till 1784, when he was appointed a judge of the superior court. In 1787, he was elected a member of the convention which framed the federal constitution. This was an object which gave full scope to the faculties of his sagacious and powerful mind, and called into use his ample stores of political science. In an assembly rich in talents, in erudition, and patriotism, he held a distinguished place. His opinions were received with deference; and his exertions essentially aided in the production of an instrument which, under the divine blessing, has been the main pillar of Columbian glory and prosperity. Immediately afterward, he received a new proof of the unbounded confidence of his fellow citizens, who placed him in the state convention, to which the federal constitution was submitted for ratification. His exertions to accomplish an object so near his heart, were vigorous, unremitted, and successful.

When the federal government was about to be organized, Mr. Ellsworth was appointed to a seat in the congressional senate. This elevated station he filled with his accustomed dignity. Profound wisdom and incorruptible integrity marked every part of his conduct. No subject of legislation seemed beyond the reach of his excursive and vigorous mind. The opinions which he had deliberately fixed, he maintained with a firmness which nothing could shake. On subjects of uncommon magnitude and interest, he shone

with peculiar lustre. "If he was ardent in debate, and at times he was so, it was an ardor which illuminated the subject, and flashed conviction on the mind. If he was undaunted and persevering in his purposes, it was because those purposes were wise and just. He loved his country; he knew her true interests; he pursued them with that firmness, that independence, that intrepidity, and that skill which constitute the civilian, the statesman, and the real patriot."

In March 1796, he was nominated by president Washington, chief justice of the supreme court of the United States. Such an honor, conferred by one who so intimately knew him, and who with such unparalleled accuracy of discrimination and inflexibility of purpose, made merit the standard of promotion, could not but be gratifying to sensibilities like Mr. Ellsworth's. The approbation of Washington was a species of fame, which the purest and noblest mind needed not blush to prize. His attention had been for many years abstracted from the study of the law; yet he presided in that high court with the utmost dignity and respectability. The diligence with which he discharged his official duties, could be equalled only by that inexhaustible patience, which he manifested in the hearing of causes, however uninteresting, complicate, and protracted. His charges to the jury were rich, not only in legal principles, but in moral sentiments, expressed in a simple, concise style, and delivered in a manner which gave them a tenfold energy and impression; while his official decisions evinced a depth and extent of juridical science which secured universal confidence and admiration.

Toward the close of the year 1799, he was appointed by president Adams, envoy extraordinary to France, for the purpose of accommodating existing difficulties, and settling a treaty with that nation. With many reluctancies, and at the expense of much inconvenience, he accepted the appointment. In conjunction with governor Davie and Mr. Murray, his associates, he negotiated a treaty which, though it did not answer the just claims and expectations of the American public, was undoubtedly the best that could be procured. It arrested some alarming evils, and contained some arrangements favorable to the United States. Nor did it, as originally framed, comprise that abandonment of claims for millions of spoliated property, which was afterward made, by the premier consul, the condition of its ratification.

Mr. Ellsworth's health, in the course of his passage to Europe, had suffered much. The combined influence of fatigue and sea sickness induced maladies, which preyed on his constitution, and terminated not, but with his important life. Having accomplished the business of his embassy, he repaired to England for the benefit of the waters. Convinced that his infirmities must incapacitate him for the future discharge of his duties on the bench, he transmitted a resignation of his office, as chief justice; and returned home in the expectation of spending the residue of his days in retirement. But his fellow citizens, anxious to express their grateful sense of his important public services and sacrifices, and desirous still to enjoy the benefit of his extraordinary talents, seized the first opportunity to elect him into the council of the state. With a disinterestedness and ardor of patriotism, equally laudable and rare, he complied with their call, and discharged the important duties devolved on him with his usual fidelity and acceptance. In May, 1807, he was appointed chief justice of the state. But his maladies were rapidly increasing. Frequent attacks of pain exhausted his remaining strength; and severe domestic troubles lent their aid to unnerve his frame. His eldest son, an amiable and promising youth, who had accompanied him to Europe, lost his health soon after his return, and gradually sunk to the grave.

Mr. Ellsworth apprehending that he could not long survive his distressing complaints, declined his last appointment; and was almost immediately seized with such violence, that his life was for some time despaired of. He was favored however, with a short and partial recovery. But the next attack proved fatal. After some days of mental derangement, he expired, November 26th, 1807, in the sixty third year of his age. At his funeral, an appropriate sermon was delivered by the reverend Mr. Rowland, his pastor, to a numerous assembly, which grief and veneration had attracted to the scene.

In the imperfect detail above given, of the prominent circumstances of Mr. Ellsworth's public life, we perceive and admire the accomplished *advocate*, the upright *legislator*, the able and independent *judge*, the wise and incorruptible *ambassador*, the *patriot* ardent, uniform, and indefatigable, devoting every faculty, every literary acquisition, and almost every hour of life, to his country's good. Let it be remembered too, that this man moved for more than thirty years, in a most conspicuous sphere, unassailed by the

shafts of slander; and that at a period, when the demon of party spirit has so often blasted all the distinctions of virtue and talents, no one has been found vile enough to blow upon his fair fame. His integrity was not only unimpeached, but unsuspected.

In private life, he was a model of social and personal virtue. He was just in his dealings, frank in his communications, kind and obliging in his deportment, easy of access to all, beloved and respected by his neighbors and acquaintance. Amid the various honors accumulated upon him by his country, he was unassuming and humble. No superciliousness of demeanor, no airs of selfsatisfaction, repelled the modest, or offended the discerning. His dress, his equipage and mode of living were regulated by a principle of republican economy; but for the promotion of useful and benevolent designs, he communicated with readiness and liberality. He was a cordial and active friend to the peace, the order, and best interests of society. In short, his life, while unstained with any immorality, was replete with the most useful and noble exertions.

Such purity and uniformity of character are rare in *any* station. In the higher walks of life, they are almost unknown. How they were attained in this instance; to what cause they are to be traced; are questions which naturally arise; questions not unworthy of the moralist, or the philosopher.

The answer is at hand. Mr. Ellsworth was a *christian*. He firmly believed the great doctrines of the gospel. Its spirit and maxims regulated his temper, and governed his life. He made an explicit and public profession of christianity in his youth. Nor in all his intercourse with the polite and learned world was he *ashamed of the gospel of Christ*. Amid a scene of multiplied and various engagements, he made theology a study, and attended, with unvarying punctuality, on the worship of the sanctuary. It was a sight equally delightful and edifying, to behold this venerable sage, whose eloquence had charmed the listening senate, and whose decisions from the bench were scarcely less than oracular, sitting with the simplicity of a child at the feet of *Jesus*, and devoutly absorbed in the *mysteries* of *redemption*.

The religion which Mr. Ellsworth befriended, was not of the cold and heartless sort, but vital, serious, and practical. Meetings for social worship and pious conference, he countenanced by his presence. He was one of the trustees of the Missionary Society of

Connecticut; and engaged with ardor in the benevolent design of disseminating gospel truth.

The genuineness of his piety appeared with increasing evidence, toward the close of life. In that scene

Where *real* and *apparent* are the same—

he exhibited the humble, tranquil firmness, which religion inspires. In the full consciousness of death's approach, he expressed the submission, the views and consolations of a christian.

Let *christianity*, then, have the honour, which it so justly claims, of forming the sublime character of an Ellsworth. Let the sceptic, the infidel, and the libertine shrink into disgrace before him. And let those who aspire to imitate his illustrious virtues, imbibe the pure and evangelical principles by which those virtues were inspired and nourished.

RELIGIOUS AND MORAL ESSAYS.

ON THE FINAL PERSEVERANCE OF THE SAINTS TO GLORY.

THE object of these few lines is to state and prove the doctrine of the final perseverance of the saints. A hope is indulged that they may contribute to the instruction, consolation and establishment of the children of God.

It has been said, that provided we sincerely repent of our sins, cordially receive the gospel and devote our lives to the divine glory, other considerations are of trifling import. 'Whether the doctrine of election be true or not, if I am but called by grace, all will be well; whether Christ died for all, or some, is of little concern, provided his blood cleanses me from all my sins; whatever be true as to the power of the fallen creature, or the certainty of the perseverance of the saints, if my heart be turned to God and I am enabled to hold out to the end, I shall enjoy everlasting safety and happiness.'

Such observations are plausible, and we shall do well to improve them to the increase of our christian charity; but, surely, all truth is important. It is our duty to contend earnestly for the faith once delivered to the saints; but how can we do this, unless our hearts be established with grace. The holy scriptures are a rich

mine; the careless eye may disregard the precious ore, but from thence the man who digs for wisdom, as for silver, will collect his gold, his pearls and his diamonds.

When we contend that the saints shall hold out to the end, we do not mean to assert,

1st. That a child of God may not backslide from duty and fall into sin. If we did, the divine word and daily experience would condemn our creed.

Noah and Lot fell; but after their fall, they have the character of righteous men, and hence their restoration may be fairly inferred. David fell; but the holy Spirit was not taken from him, Psalm li. 11, 12. and he died rejoicing in the covenant of his God, 2 Sam. xxxiii. 4. Solomon fell, but the book of Ecclesiastes discovers his deep and sincere repentance. Peter fell; but he was soon restored, Jesus prayed for him.

A believer may fall, not only with relation to his conduct, but as it respects his faith. Hence, Gal. v. 4. "Whosoever of you are justified by the law are fallen from grace." Fallen from what grace? not from grace in the heart, that is a good part which shall never be taken away. Read the connexion, and you will find the apostle means a falling from the doctrines of grace; particularly, from the doctrine of justification by the righteousness of Christ, and vainly seeking to be justified by the works of the law. In such a sense the apostle must be understood, 2 Corinthians vi. 1. and Heb. xii. 15.

These things are written for our admonition: they have a voice to every one of us: 1 Cor. x. 12. "Let him that thinketh he standeth take heed lest he fall." Though a believer will not fall into hell, he may fall to the breaking of his bones, Psalm li. 8. the wounding of his peace and the dishonouring of his holy profession.

We do not mean to assert,

2dly, That false professors, who have the lamp without the oil, the appearance without the reality, shall not fall away. This idea, the more deserves attention, as most of the arguments brought against the perseverance of the saints, are applicable only to those who never possessed the grace of God in truth. The apostle teaches how to reason with respect to such; "They went out from us, because they were not of us: for if they had been of us, they would no doubt have continued with us," 1 John ii. 19.; but to argue that a saint may fall, because a hypocrite has fallen, is as absurd as

it would be to insist that an European cannot have a white skin, because an African has a black one.

We read, Ezek. xviii. 24, "But when the righteous turneth away from his righteousness, and committeth iniquity," &c. Look over the chapter, and you will find that it relates only to the house of Israel, who had a law given them that insured long life and the land of Canaan, in case of obedience to the institutions of Moses, and death and dispossession, in case of sin: as the life referred to, intends peace and plenty in Canaan, so the death can intend only calamity and affliction, for such is often called death, Exod. x. 17. or, at most, merely natural, and not eternal death: besides, the words are only a supposition, and suppositions cannot be proofs.

We read, Luke viii. 13. of stonyground hearers, "which for a while believe, and in time of temptation fall away;" but, shall we call those *holy men*, whose hearts were a rock, who had no root in themselves, and who are expressly distinguished from the good ground?

We read, 1 Tim. i. 19. that "some concerning faith have made shipwreck: of whom is Hymeneus and Alexander." But who were these persons? of Hymeneus it is said, that he was a vain babbler and increased to more ungodliness; of Alexander, who is supposed to be the same with the coppersmith, that he did the apostle much evil, withstanding and contradicting. These are not features of God's children. The faith, of which shipwreck was made, may be either generally, the doctrines of faith, Acts xxiv. 24. or particularly, the doctrine of the resurrection. See 2 Tim. ii. 18. Besides, "supposing the grace of faith was meant, the phrase of making shipwreck is not strong enough to express the intire loss of it; since a person may be shipwrecked and not lost; the apostle Paul thrice suffered shipwreck, and yet was saved each time."

We read, Heb. vi. 4. 6. that "it is impossible for those that are once enlightened," &c. "if they shall fall away, to renew them again to repentance," &c. The words are hypothetical; *if* they shall fall; and therefore are not of the nature of a demonstration. If the words be applied to believers, the sense proves too much; for there are many who have fallen away, for instance, David and Peter, who afterwards repented. But there is nothing in this passage, that may not be applied with ease and fairness to the mere professor; and it must be remembered, that the persons here men-

tioned are expressly distinguished from the believing Hebrews. "Beloved we are persuaded better things of you and things which accompany salvation." v. 9.

As to the objections raised from John xv. 2—6. "If a man abide not in me, he is cast forth as a branch, &c." and from Rom. xi. 17—22. where the apostle speaks of the branches broken from the olive tree; they are answered by observing the distinction between being in Christ *vitally*, and *professionally*, as Gal. i. 22. 1 Thess. i. 1. The former cannot fall away; the latter will be broken off and lie withering as dead branches, preparing for the flame. We would gladly refer you to every other passage raised against the doctrine, but our limits forbid.

Take the following proofs of the truth, and may you feel their animating and sanctifying power.

1st. Reflect on the following plain texts of scripture.

Job xvii. 9. The righteous also shall hold on his way; and he that hath clean hands shall be stronger and stronger.

Prov. xii. 3. The root of the righteous shall not be moved.

Prov. iv. 18. The path of the just is as the shining light, that shineth more and more unto the perfect day.

Psalm lxxiii. 24. Thou shalt guide me by thy counsel, and afterward receive me to the glory.

Prov. xxiv. 16. A just man falleth seven times, and riseth up again.

John v. 14. He that believeth is passed from death unto life, and shall not come into condemnation.

Isaiah xlv. 17. They shall not be ashamed or confounded world without end.

John x. 28. They shall never perish, neither shall any man pluck them out of my hand.

Romans viii. 38, 39. I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Philippians, i. 6. Being confident of this very thing, that he who hath begun a good work in you will perform *it* until the day of Jesus Christ. These are a few of the numerous texts which are

recorded to prove that the saints are kept by the power of God "through faith unto salvation," 1 Peter i. 5.

2d. The saints are united by faith unto Jesus Christ. He is the head, they the members. He is the husband, they his bride. He the vine, they the branches. He the foundation, they the building. He is the everlasting father, and they his seed; the fruits of the travail of his soul. Have these close and endearing connexions no stability? Is the intimacy a mere rope of sand? Do they not rather demonstrate that the union between Christ and his people shall not, cannot be broken? The relation is reciprocal. If saints finally fall away, Christ ceases to be mediator. The head can subsist only as related to the members, and the members only as related to the head. But Jesus lives, and he hath said, "Because I live, ye shall live also," John xiv. 19. "Ye are complete in him," Col. ii. 10. "Believers," says Mr. Coles, "are so one with Christ, that whatsoever he did they are said to do it with him; they are circumcised with him, Col. ii. 11.; crucified with him, Rom. v. 6.; buried with him, verse 4th; risen with him, verse 5th; ascended with him, Eph. iv. 8.; and they sit in heaven with him, Eph. ii. 6. It is no more possible for believers to miscarry finally, than for Christ himself to be held under the power of the grave. There is one law for them both. It is a faithful saying, if we be dead with him, we shall also live with him, 2 Tim. ii. 11.; if we suffer with him, we shall be *glorified together*."

3d. Consider, as a farther proof of the doctrine, the nature of divine grace in the heart; it is the fruit of the new birth, John iii.; and as in nature, so in grace, we are born but *once*: but if, as some are of opinion, a believer may *lose his religion*, having lost it, he is again in a state of nature, and if saved, he must once more experience the new birth. Instead of his being born from above once, he must be born again, and again, and again, &c. we will not add to the absurdity by supposing how often. Peter (in his 1st epistle i. 23.) gives a very different representation of the case. He describes believers as "being born again, not of *corruptible seed*, but of *incorruptible*. Grace is a river of waters springing up into eternal life; it is a holy fire; though it exhibit only smoke, the smoking flax shall not be quenched. The command of God is, "Destroy it not; there is a blessing in it."

Every object is tending towards some result. The grain of

mustard seed shoots itself into a mighty tree; the sparks fly upward; the rivers seek the sea, and grace tends to glory.

4th. You may receive confirmation and comfort from contemplating the perfections of God, as connecting themselves with your salvation. Is Jehovah IMMUTABLE? it is *therefore* ye sons of Jacob ye are not consumed. Is he ALMIGHTY? it is by the power of God believers are kept. We may say of the saints as does Isaiah of the heavenly bodies, Isaiah xl. 26. "He is strong in power; not one faileth." Is he WISE? Mark how Jude connects his wisdom and our safety, 24. "Now unto him that is able to keep you from falling, to the *only wise* God," &c. Is he MERCIFUL? observe how David regards his perseverance as secured by divine mercy, Psalm cxxxviii. 8. "The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever." Is he FAITHFUL? his faithfulness shall not fail. "Faithful is he that calleth you, who also will do it," 1 Thess. v. 24. Heb. x. 23. Yea more, brethren, even the JUSTICE of God, that sacred perfection which is so awfully terrible to the unpardoned sinner, brings consolation to you. "Who is he that condemneth? Christ has died." Divine justice will not punish sin first in the surety and then in the sinner. The Father is well pleased, the honours of his government are secured, and each believer may now sing as he travels to glory,

My advocate appears
As my defence on high,
The Father bows his ears
And lays his thunder by;
Behold my soul at *freedom* set,
My surety paid the dreadful debt.

We need not show that this doctrine is according to godliness.*

* Suppose a man on his journey, knowing himself to be in his right way, and that going on therein he shall certainly come to his journey's end, especially if he quicken his pace as occasion may require: will you say that this is enough to make such a man careless and negligent, and that it would be much more to his advantage to be lost and bewildered, not knowing whither he goes, nor whether he shall arrive at his journey's end? Common experience proves the contrary; as also how momentary and useless are those violent fits of endeavour which proceed from uncertainty, both in things temporal and spiritual. In general, it is that person who has a comfortable assurance of God's eternal electing love, and thence of the blessed end of his course, who goes on constantly and evenly in the ways of holiness, quickening his pace, and doubling his speed as he has occasion from trials and opportunities. Dr OWEN

It has been often sufficiently proved. Let us demonstrate the fact more by letting our light so shine before men that they seeing our good works may glorify our Father which is in heaven.

THOUGHTS ON THE MANNER IN WHICH DIVINE TRUTH IS COMMUNICATED IN THE HOLY SCRIPTURES.

It is a fact which must have struck every attentive reader, that God has not communicated his mind to us, by giving us a *set* of principles, arranged in the form of a scheme; or, that we have no such creed as formally includes all the things necessary to be believed, in either the old or new testament. On the contrary, we see divine truth introduced rather incidentally than systematically. It is scattered from one end to the other, through all the historical, devotional, prophetic, and epistolary writings.

I have no intention to derive an argument from hence, as some have done, against creeds and confessions of faith; nor do I conceive that such an argument can from hence be fairly derived. We might with equal justice argue against the science of botany being reduced to a system, on the ground of herbs and flowers of the same kind not growing together, but being scattered over the earth in beautiful variety. The variegated face of nature is not marred by its productions being scientifically collected and arranged; on the contrary, its beauties are so much the better understood. Yet, with respect to the *actual position* of the products of nature, we must needs decide in favour of variety; and the same may be said of the actual position of divine truth in the holy scriptures: the incidental manner, in which it is commonly introduced, gives it great energy and beauty. It may be worthy of attention to consider a few of the incidents and occasions on which some of the most important truths are introduced, and to notice the wisdom of God in his thus introducing them.

It is a truth which lies at the foundation of all religion, that there is a *first cause* and creator of all things, visible and invisible. But this truth is never introduced, that I recollect, in the form of a naked proposition. At the outset of revelation, it is rather supposed than asserted. *In the beginning*, saith Moses, *God created the heaven and the earth.* He does not expressly inform us, that there was a God who existed prior to this, but leaves us to infer

it; hereby intimating, perhaps, that this is so evident a truth, that they who doubt it, need reproof rather than information.

The perfections of God are taught abundantly in the scriptures; yet I do not recollect a single instance where they are introduced merely as a proposition, without some practical end to be answered. When Abraham, through Sarah's unbelief and impatience, had deviated from his usual conduct, in taking Hagar to wife, hoping thereby to see the divine promise fulfilled, Jehovah thus reproved him: *I am the* ALMIGHTY *God. Walk before* ME, *and be thou perfect.** When Israel despondingly exclaimed, *My way is hid from the Lord, and my judgment is passed over from my God*, he was thus answered, *Hast thou not known; hast thou not heard, that the* EVERLASTING *God, the Lord, the Creator of the ends of the earth,* FAINTETH NOT, NEITHER IS WEARY? *There is no searching of his* UNDERSTANDING.†

In this manner also we are taught the *moral government* of God, and the *accountableness* of rational creatures. These important truths, as they stand in the sacred page, do not barely meet our eyes, or our understandings, but our consciences. They give us no time to dispute: ere we are aware we feel ourselves arrested by them, as by an almighty and irresistible force. *They say, the Lord shall not see, neither shall the God of Jacob regard. Understand, ye brutish among the people; and ye fools when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chastiseth the heathen, shall not he correct? He that teacheth man knowledge, shall not he know?*‡ *Verily there is a reward for the righteous; verily he is a God that judgeth in the earth!*§

Thus also we are instructed respecting the *fall* and *depravity* of human nature. We have no encouragement curiously to inquire beyond the fact! but are told that *God made man upright, and he sought out many inventions.*‖ If we would wish to flatter ourselves, or our species, from a partial view of human virtue, we are instantly cut short, in being told that *God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart are only evil continually. They are all gone out of the way, together become unprofitable; none of them doeth good,*

* Gen. xvii. 1. † Isai. xl. ult. ‡ Psal. xciv. 7—10.
§ Psal. lviii. 11. ‖ Eccl. vii. 29.

no not one. And the substance of this is stated to induce our acquiescence in the doctrine of *justification by free grace, through the redemption that is in Christ Jesus.**

The doctrine of the *Trinity* is never proposed to us as an object of speculation, but as a truth affecting our dearest interests. John introduces the sacred *Three* as *witnesses* to the truth of the gospel;† Christ, as objects of instituted worship, into whose name we are baptized;‡ and Paul exhibits them as the source of all spiritual good; *The grace of the Lord Jesus Christ, the love of God, and the communion of the holy Spirit be with you all. Amen.* Again: *The Lord direct your hearts into the love of God, and into the patient waiting for Christ.*§

In this manner we are taught that great mystery of godliness, *God manifest in the flesh*, or the proper *deity* and *humanity* of Christ. One sacred writer announces, in prophetic language, *unto us a* CHILD *is born; and his name shall be called the* MIGHTY GOD. Again: he describes him as the *Lord God, coming with strong hand;* yet, *feeding his flock like a shepherd, gathering his lambs with his arm, carrying them in his bosom, and gently leading those that are with young.*‖ Another directs his followers to him, and says, *This is he of whom I said, after me cometh* A MAN *who is preferred before me,* FOR HE WAS BEFORE ME. A third draws from his quiver an arrow of conviction: *Ye have* KILLED *the* AUTHOR *of life!* A fourth finds in it a motive of compassion to the murderers: Who *are Israelites, of whom as concerning* THE FLESH *Christ came, who is over all,* GOD BLESSED FOR EVER. On one occasion it is introduced as affording a pattern of humility and condescension: *let this mind be in you which was also in Christ Jesus, who being* IN THE FORM OF GOD, THOUGHT IT NOT ROBBERY TO BE EQUAL WITH GOD; *but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.* On another it accounts for the wonderful extremes in his character; the sacred writer having exhibited him as GOD, whose *throne was for ever and ever;* as having *laid the foundation of the earth,* and declared *the heavens to be the work of his hands,* an objection might arise from his being well known to be *a man,* and to have lived among men. In answer to this he adds, *He was made a little lower than the*

* Rom. iii. 9—24. † 1 John v. 7. ‡ Matt. xxviii. 19.
§ 2 Cor. xiii. 14. 2 Thess. iii. 5. ‖ Isaia. ix. 6. xl. 10, 11.

angels. The children being partakers of flesh and blood, he also himself likewise took part of the same. In all things it behooved him to be made like unto his brethren, that he might be a faithful and merciful high priest in things pertaining to God, to make reconciliation for the sins of the people. Finally: it is brought in at the close of the Revelation, to seal it with divine authority: *I, Jesus, have sent mine angel to testify unto you these things in the churches.* I AM THE ROOT AND THE OFFSPRING OF DAVID.* What a majestic sweetness does this truth afford in these connexions!

It is impossible to enumerate the various occasions on which the scriptures introduce the doctrine of *atonement* by the death of Christ. This, to the doctrines and precepts of the bible, is as the lifeblood to the animal system. The first chapter of the epistle to the Ephesians is often resorted to as treating on evangelical blessings: but there is a design which runs through that whole chapter, nay almost through the whole epistle, and which is *to endear the name of Christ, and to exhibit the invaluable worth of his redeeming love.* Are we blessed with all spiritual blessings? It is *in Christ Jesus.* Were we predestinated to the adoption of children? It was *by Jesus Christ.* Are we accepted? It is *in the Beloved.* Have we redemption, even the forgiveness of sins? It is *through his blood*, and so on. Christ crucified is the *substance* of the Jewish ceremonial, and the *spirit* of its prophecies: the theme of the christian ministry on earth, and the song of the blessed above!

It is not very difficult to discern the wisdom of God in introducing truth in such a manner. If every species of plants and flowers were to grow together, instead of the whole being scattered over the earth, the effect would be very different, and much for the worse: and if all truth, relating to one subject, were to be found only in one book, chapter, or epistle, we should probably understand much less than we do. There are some divine truths which are less pleasant than others. Even good men have their partialities, or favourite principles, which would induce them to read those parts of scripture which favoured them, to the neglect of others. But truth being scattered throughout the scriptures, we are thereby necessitated, if we read at all, to read the whole mind of God; and thus it is, that we gradually and insensibly imbibe it, and be-

* Acts iii. 15. Rom. ix. 5. Phil. ii. 7. Heb. i. 8—10. Heb. ii. 9—17. Rev. xxii. 16.

come assimilated to the same image. The conduct of God in this matter, resembles that of a wise physician, who, in prescribing for a child, directs that its medicines be mixed up with its necessary food.

Moreover: scripture doctrines being introduced in some practical connexion, we learn them in that connexion. The occasions and ends of truth being associated in our minds with the truth itself, the great design of God in giving us a revelation, which is to sanctify our spirits, and fit us for every good word and work, is more effectually answered. To one that has learned truth from the scriptures, and in whom it dwells richly, in all wisdom, and spiritual understanding, it is scarcely possible to think of a doctrine, but in connexion with its correspondent duties, or of a duty without the principles by which it is enforced.

Once more: truth being introduced in connexion with some case or incident, it more readily occurs to us, when such case, or something similar to it, becomes our own. If, through distrust of the divine power and goodness, and with hope of better accomplishing my object, I be tempted to turn aside from the straight forward path of uprightness; having once read and felt the story of Abraham, and the admonition that was given *him* on that occasion, it is much more likely to occur to my mind, and to correct my folly, than if I had barely read, that God was *Almighty*, or had only found a general admonition to *walk before him, and be perfect*. Or if I be tempted to sink in despondency, on account of dark and intricate providences; having read of the promises of God to Jacob, of his subsequent fears, and of the happy issue; such promises are much more likely to be a ready remedy, than if I had barely read, unconnected with any particular case, that God *will surely do his people good*. In the one case, truth is laid down, as it were, in abstract propositions; in the other, it is illustrated by particular examples.

MISCELLANY, ORIGINAL AND SELECTED.

IDEAS OF THE NEGROES ON THE GOLD COAST RELATIVE TO RELIGION AND A FUTURE STATE.

THE religion of the Gold Coast, is diversified among the number of sects, proportioned to the number of nations, or rather families, on the coast. All the negroes, however, profess to agree in their belief of one true God, the creator of the world; but his omnipotence is the only attribute of which they have any distinct idea. Some have said, that they conceive of the Deity as partial to the Europeans, and taking pleasure in afflicting them with a thousand evils. Dapper says, that the negroes sacrifice to the devil; but Bosman asserts, that their devotion is wholly paid to the priest, the mediator between them and their divinities. Nothing religious is undertaken without the priest or fetichere, who is consulted on a variety of the most interesting occasions. The practice of exorcism is prevalent among them. All promises of importance, and obligatory oaths, are confirmed by drinking what is called an "obligatory draught;" this is accompanied with an imprecation, that the fetiche may destroy them, if they are unfaithful; but oaths of this nature have been so often violated by nations and individuals, that they are fallen into disrepute. Their public religious ceremonies, on occasion of droughts, floods, barren and unhealthy seasons, are performed by offerings to their idols in groves, which are held peculiarly sacred; and whenever the chiefs of a town or nation assemble, the priests are consulted as to the measures that are most likely to suspend or avert public calamities, and their decrees are solemnly published by a crier. Every negro has his peculiar and appropriate *fetiche*, which he worships on the day of the week when he happened to be born.

The notions which the negroes entertain of a future state, are very various. Some maintain, that immediately upon the death of any person, he is removed into another world, where he assumes the same character in which he lived on earth, and supports himself by the offerings and sacrifices his friends make after his departure. Bosman affirms, that the greater number of negroes have no idea of future rewards and punishments, annexed to the good

or evil actions of this life. Some few, however, he allows to have some gross notions of future judgments, which consist in being wafted away to a famous river, situated in a distant inland country, called "Bosmanque." Here their god interrogates them concerning the life they have led, whether they have religiously kept the holy days dedicated to the fetiche, abstained from all meats, and inviolably kept their oath? Those who can answer in the affirmative, are conveyed over the river to a land abounding in every kind of luxury and felicity. Those who have offended in any of the above mentioned particulars, held of principal importance, are plunged by the god into the river, and buried in eternal oblivion. Others believe in a kind of metempsychosis, or transmigration; supposing that they shall be transported to the land of white men, assume that complexion, and be endowed with similar souls; but this doctrine is only maintained by those who think highly of the intellectual faculties of the white men. The inland negroes tell the maritime negroes, that, in a distant interior country, there lives a great fetichere, in a splendid house, who possesses extraordinary powers, and exercises dominion over the elements of nature, and foretels the events of futurity. All persons in his vicinity are examined before him after death, and if the result be unsatifactory, he kills them a second time; but if their conduct appears to have been pious and exemplary, he furnishes them with a passport to a state of true and perfect felicity. Hence proceeds the deep veneration in which they hold this priest, so that they esteem him little inferior to a god. The negroes, it is said by some, are not ignorant of the devil, whom they regard as a malicious, deceitful being, resembling a white man; but Bosman denies that they pray or sacrifice to him, as most other authors have affirmed. Instead of paying any worship to him, the devil is exorcised out of all their towns at stated festivals, and with abundance of ceremony. The negroes firmly believe the reality of ghosts, spirits, and apparitions; and that they walk up and down the earth, terrifying and beating people, especially the unbelievers. Some have said, that the negroes use circumcision, prayers, and ablutions, and seem to have an indistinct idea of futurity. They believe that good men shall, after death, enjoy happiness, and bad men be doomed to misery; that the former shall live with fine women, upon luxurious diet, and the latter stroll, as vagrants, around the earth, always in motion, and always unhappy. The negroes, in general, have no solemn fes-

tivals, besides one at the conclusion of their harvest, which they call a fair, and that already mentioned for exorcising the devil; nor have they any distinction or division of time, except what they have been taught by Europeans. Months and weeks are altogether unknown to them; their method of reckoning being by the shining of the moon, whether it be in the change or in the quarters. Hence they determine their seasons for sowing the different kinds of grain. It is, probable, however, that the division of time into weeks and days cannot be of very late date, as all have respectively their peculiar names, which are perfectly familiar even to children. Their sabbath falls on the Tuesday, except at Antè, where it happens on Friday; and it differs from other days in no particular, but that they abstain from fish; all other kinds of food and employments being permitted without any restraint. The negroes of the interior countries divide time into fortunate and unfortunate days; in some countries the great unfortunate days are nineteen, and the lesser, which differ from the other, seven. Between these intervene seven unfortunate days, which are a sort of vacation from all occupations and bodily labour. In some countries the lucky days are particularly observed, in others the unlucky ones are no less religiously kept; but the maritime negroes disregard all distinctions, and esteem one day the same with the other.

ON THE SYMBOLICAL LANGUAGE OF PROPHECIES.

[*Concluded from page* 136.]

4. *A chaste woman* is a symbol of *the true church;* which, throughout the whole of scripture, is considered as the bride of the Lamb, and the mother of his spiritual children.

On the other hand, *an harlot* is a symbol of *an apostate and idolatrous church, apostasy* and *idolatry* being *spiritual whoredom and adultery.*

In *the Apocalypse* mention is made of *two women,* but of a very different character from each other. *The former* of them is represented, as being *driven* into *the wilderness* by *the persecution* of the dragon: *the latter* is described, as being also in *the wilderness,* but as riding there *triumphantly* and *joyously* upon *a scarlet coloured beast.* This symbol of *a wilderness* is manifestly borrowed from the history of the children of Israel, during their sojourn

of forty years in the great wilderness; and it denotes *a state of extreme spiritual barrenness and ignorance.* Into *such a wilderness* of religious error *the woman*, who is the symbol of *the true church*, is *forcibly driven* by the infernal serpent; where, in the midst of surrounding abominations, like Israel in the midst of the gentiles, she is nourished by the grace of God, and miraculously though invisibly upheld by the power of his arm, during *the space of* 1260 *days*, or *three years and a half;* as the Israelites were fed with manna, the type of Christ himself who is the spiritual bread of his church, during *their* pilgrimage of *forty years.* Into *the same wilderness* also of *spiritual barrenness and ignorance* the *great whore*, who is the symbol of *some apostate church* predicted by St. John, *voluntarily withdraws* herself: where she sits, as a queen upon *the power* symbolized by *the scarlet beast;* and labours at once to seduce with her blandishments, and to terrify with her threats, the oppressed church of God.

5. Another symbol of *the church* is *a vine.* When *the vine is properly cultivated, and yields good fruit*, it is *the true church;* but, when it is styled *the vine of the earth*, and is described *as yielding sour grapes even when they are fully ripe*, it signifies *an apostate church.* This being the case, *gathering the clusters of the vine of the earth*, and *treading the wine-press*, denote *the just wrath of God poured out upon apostates and corrupters of his word.*

6. One of the most striking hieroglyphics however, among those which are used in the writing of Daniel and St. John, is that of *a wild beast.* Several different animals of the rapacious kind are introduced for this purpose; and occasionally the strict laws of nature are departed from, and a *beast* is described as compounded of *several other beasts* in order to convey more acurately the import of the prophecy.

In *a temporal sense, a wild beast* is used to symbolize *a large empire professing and acting upon principles adverse to the church of Christ.* And here I would particularly insist upon *one point*, namely, that *a beast* never means *a single kingdom* considered as coexisting with *other kingdoms* all jointly in opposition to *the church;* such, for instance, as *any one* of *the ten kingdoms* into which *the Roman empire* was divided: but always *an universal empire*, that is to say, *universal so far as the church is concerned. A temporal beast* then importing *an universal empire*, its *heads*, if it be represented as having *more than one*, sometimes mean *dif-*

ferent forms of government under which the empire in question has subsisted, and sometimes *different kingdoms* into which it has been divided. *Horns* likewise mean *different kingdoms*, which have branched out from *the imperial head of a once universal monarchy*, and which are all subsisting at the same time: and *the tail*, which is the meanest part of the body, signifies *the antichristian superstition of the beast*, the cause by which he is rendered so utterly offensive in the eyes of God. *The dominion of a beast* is *his power of persecution: the life or vital principle of a beast*, that is to say, *the principle which causes him to be a beast* is *his idolatry* or *apostasy:* and *the death of a beast* is *the destruction of his vital principle*. Hence, when *a beast is said to exist* or *to live*, the meaning is, that *the empire typified by the beast is devoted to idolatry and superstition*. When *he is said to cease to exist* or *to be slain*, the meaning is, not that *his temporal authority is destroyed*, but that *he has put away his abominations;* the retaining of which was the sole cause of *his being a beast*, and consequently the resignation of which is equivalent to *his ceasing to be a beast*. When *he is said to exist afresh* or *to revive*, the meaning is, that *he has either resumed his old abominations, or adopted fresh ones equally hateful to God;* thereby again acquiring *the bestial character*, which he had before happily laid aside. And, when *his dominion is said to be taken from him*, the meaning is that *he is deprived of his power of persecuting the church*. In this last idea the loss of *lawful temporal authority* is not *necessarily* included. *The dominion* of *the little horn of the Roman beast* has already begun to be taken away by the withdrawing of many of its former supporters from the communion of *the church of Rome;* and eventually it shall be deprived of the remainder of its *dominion* and of its *temporal authority* likewise by the death of its colleague and supporter *the secular ten-horned beast:* yet we are not to suppose, that, when *the secular beast* ceases to exist *as a beast*, all government will cease within the limits of what was once his empire. So again: though *the little horn* will be deprived both of its *dominion* and its *temporal authority*, since the two ideas are not *necessarily* connected, it does not therefore follow, that, because *the other beasts* are to be deprived of their *dominion*, they shall also be deprived of their *temporal authority*. On the contrary, *the taking away of their dominion while their lives are prolonged* means, not that the pagan nations, which shall coexist with the church during the millennium, shall possess *no temporal*

power within their proper territories, but only (like *the empire of China* for instance) that they shall possess *no power of persecuting the church.* This is sufficiently manifest from the state of those nations at the close of the millennium, as it is described both by Ezekiel and St. John. In the writings of those two prophets, they appear as a regularly organized body of men, making no attempts upon the pious christian governments, which jointly constitute *the fifth great monarchy*, or *spiritual empire of the Messiah*, during the space of a thousand years; but at the end of those years assailing them at the instigation of Satan with the utmost rancor, and perishing in consequence of it. Hence it may be collected, that, when *their dominion* is said to be taken away, the meaning must be, not *their temporal dominion within their own limits*, but *their power of injuring the church.*

In a *spiritual* or *ecclesiastical* sense, *a beast* is *a superstition affecting universal dominion;* for *universality*, as I have already observed, is the *peculiar* characteristic of *a beast*, as opposed to *the horn of a beast.* On the same grounds, *a horn*, in an *ecclesiastical* sense, is *a spiritual kingdom:* and, as such, it may be represented, either as springing out of *a secular beast*, or out of *an ecclesiastical beast.* In the former case, its geographical origin is pointed out; in the latter case, its connexion with, and subserviency to, *a spiritual empire. An ecclesiastical kingdom* however may increase into *an ecclesiastical empire*, and may then have *ecclesiastical kingdoms* subservient to it. Hence, what is symbolized in one prophecy by *the horn of a secular beast*, may hereafter in another prophecy be symbolized by *a distinct spiritual beast*, having *a proper head* or *supreme governor* and *proper horns* or *ecclesiastical kingdoms* of *its own.* There is only *one such beast* mentioned in the whole Bible; and he supplies the place of what in a collateral prediction had been represented by *a little horn gradually acquiring unlimited power:* while, to prevent the possibility of mistaking his character, he is expressly denominated a *false prophet.*

These *beasts* have both a *natural* and *a spiritual* origin. Hence *the same beast* is sometimes said to arise both out of *the sea*, and out of *the bottomless pit;* the former expression denoting *his physical birth out of contending nations*, and the latter *his infernal extraction.*

The sovereign and instigator and spiritual parent of the various *beasts* or *idolatrous empires*, that have persecuted the church,

is *the dragon* or *serpent*. This fierce and noxious reptile, when *simply* mentioned, is *the devil*, that *old serpent* which deceiveth the whole world, poisoning the principles of its inhabitants, and introducing death both temporal and eternal: but, when described as being connected with certain *other marks or symbols*, it is *the devil considered as acting through the instrumentality of the power or powers thus marked or symbolized.* Accordingly *the great red dragon* of the Apocalypse is, as we are repeatedly assured by St. John, *the devil:* and, inasmuch as he is said to have *seven heads and ten horns*, he can only be thus described, because he acts through the instrumentality of *the seven-headed and ten-horned beast;* to whom he is said to have given his power, and his seat, and great authority.

FIELD FOR MISSIONARY EXERTION.

THE harvest truly is plenteous, but the labourers are few: pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest. Matt. ix. 37, 38.

Such as are but little acquainted with geography, or who have not attended particularly to the population of our globe, can form but an incompetent idea of the evils sin has produced and of the loud call for fervent supplications and vigorous exertion. The subsequent statement, it is believed is so far from being extravagant, that, if error exist it will be found in its deficiency and not in its excess.

HEATHEN OR PAGANS

For the most part worshippers of idols, of priests, of the heavenly bodies, &c.

IN ASIA.

Places.	*Inhabitants.*	*Places.*	*Inhabitants.*
Samocida,	1,900,000	Thither India,	50,000,000
Kamtschatka,	906,000	Tibet,	10,500,000
Japan,	10,000,000	Hindostan,	110,000,000
Adjacent Isles,	4,955,000	Isle of Ceylon,	2,000,000
New Holland,	13,000,000	New Britain,	700,000
New Zealand,	1,140,000	New Guinea,	950,000
New Ireland,	2,000,000	New Caledonia,	200,000
The Friendly, Sandwich, Pelew, Society, Kurile,	Islands, 1,300,000	Maldives, Java, Borneo, Timor, Sumatra, Celebes, Boutam, Pullo Lout, Molucca,	Islands in some of which there are many mahometans, 17,000,000
The Philippine islands,	150,000		
The Calamines, in which are some catholics,	250,000		

IN AFRICA.

Places.	*Inhabitants.*	*Places.*	*Inhabitants.*
Negroland,	18,000,000	Zanguebar,	3,500,000
Congo,	2,000,000	Monoemugi,	2,000,000
Loango,	2,000,000	Sofala,	1,000,000
Benguela,	1,800,000	Terra de Natal,	2,000,000
Angola,	1,500,000	Caffraria,	2,500,000
Mataman,	2,000,000	Isle of St. Thomas,	10,000
Ajan,	2,500,000	Madagascar,	1,500,000

IN AMERICA.

Brazil,	15,000,000	Guiana,	2,000,000
Chili,	2,000,000	Terra Magellanica,	9,000,000
Paraguay,	10,000,000	Old Mexico,	14,000,000
Amazonia,	8,500,000	New Mexico,	15,000,000
Peru,	10,000,000	Pagans, north of the U. States,	3,000,000
Terra Firma,	10,000,000	West of the Mississippi,	4,000,000
Of negroes in a state of heathenism.		Cumberlands Isle,	10,000
The Little Antilles, contain	150,000	Madre di Dios,	8,000
The Bahamas,	22,000	Terra del Fuego,	5,000
The Great Antilles,	300,000		
The Carribbees and other islands,	400,000		

Of those who revere the false prophet Mahomet, and who are captivated with the errors of the Koran, there are:

IN EUROPE.

Turkey,	10,000,000	Other islands in the Archipelago and Mediterranean,	800,000
The Tartarys,	2,000,000		
Isles Tenedos, Negropont and Lemnos,	40,000		

IN ASIA.

Turkey in Asia,	20,000,000	Isle of Boutam,	80,000
Persia, (sect of Ali)	22,000,000	Scattered through the Indias,	10,000,000
Arabia,	17,000,000		
Great Tartary,	30,000,000	Scattered through the Asiatic isles,	2,000,000
Isle of Maldives,	100,000		

IN AFRICA.

Egypt,	2,000,000	Biledulgerid,	2,000,000
Nubia,	2,500,000	Zaara,	800,000
States of Barbary,	3,000,000		

Vast numbers of Jews are scattered through Europe, Asia and Africa, and a few through North and South America, on whom, when Moses is read the vail resteth even to this day.

The above statement is drawn chiefly from a work published by Dr. Carey, in the year 1792, entitled "An Inquiry into the

obligations of christians to use means for the conversion of the heathen." It has been corrected as far as practicable by the works of geographers, travellers and navigators who have written since that time. Dr. Carey annexes to his survey, of which the preceding is but a small part, the following judicious and interesting observations.

First, The inhabitants of the world amount to about seven hundred and thirty-one millions; four hundred and twenty millions of whom are still in pagan darkness; an hundred and thirty millions the followers of Mahomet; an hundred millions catholics; forty-four millions protestants; thirty millions of the Greek and arminian churches, and perhaps seven millions of Jews. It must undoubtedly strike every considerate mind, what a vast proportion of the sons of Adam there are, who yet remain in the most deplorable state of heathen darkness, without any means of knowing the true God, except what are afforded them by the works of nature; and who are utterly destitute of the knowledge of the gospel of Christ, or of any means of obtaining it. In many of these countries they have no written language, consequently no bible, and are only led by the most childish customs and traditions. Such, for instance, are all the middle and back parts of North America, the inland parts of South America, the South Sea islands, New Holland, New Zealand, New Guinea; and I may add Great Tartary, Siberia, Samojedia, and the other parts of Asia contiguous to the frozen sea; the greatest part of Africa, the island of Madagascar, and many places beside. In many of these parts also they are cannibals, feeding upon the flesh of their slain enemies, with the greatest brutality and eagerness. The truth of this was ascertained, beyond a doubt, by the late eminent navigator, Cook, of the New Zealanders, and some of the inhabitants of the western coast of America. Human sacrifices are also very frequently offered, so that scarce a week elapses without instances of this kind. They are in general poor, barbarous, naked pagans, as destitute of civilization, as they are of true religion.

Secondly, Barbarous as these poor heathens are, they appear to be as capable of knowledge as we are; and in many places, at least, have discovered uncommon genius and tractableness; and I greatly question whether most of the barbarities, practised by them, have not originated in some real or supposed affront, and are there-

fore, more properly, acts of selfdefence, than proof of inhuman and bloodthirsty dispositions.

Thirdly, In other parts, where they have a written language, as in the East Indies, China, Japan, &c. they know nothing of the gospel.* The jesuits indeed once made many converts to popery among the Chinese; but their highest aim seemed to be to obtain their good opinion; for though the converts professed themselves christians, yet they were allowed to honour the image of CONFUCIUS their great lawgiver; and at length their ambitious intrigues brought upon them the displeasure of government, which terminated in the suppression of the mission, and almost, if not entirely, of the christian name. It is also a melancholy fact, that the vices of Europeans have been communicated wherever they themselves have been; so that the religious state of even heathens has been rendered worse by intercourse with them!

Fourthly, A very great proportion of Asia and Africa, with some part of Europe, are *mahometans;* and those in Persia, who are of the sect of *Hali*, are the most inveterate enemies to the Turks; and they in return abhor the Persians. The Africans are some of the most ignorant of all the mahometans; especially the Arabs, who are scattered through all the northern parts of Africa, and live upon the depredations which they are continually making upon their neighbours.

Fifthly, In respect to those who bear the christian name, a very great degree of ignorance and immorality abounds amongst them. There are christians, so called, of the Greek and arminian churches, in all the mahometan countries; but they are, if possible, more ignorant and vicious than the mahometans themselves. The Georgian christians, who are near the Caspian Sea, maintain themselves by selling their neighbours, relations, and children, for slaves to the Turks and Persians. And it is remarked, that if any of the Greeks of Anatolia turn mussulmen, the Turks never esteem them, on account of their being so much noted for dissimulation and hypocrisy. It is well known that most of the members of the Greek church are very ignorant. The papists also are in general ignorant of divine things, and very vicious. Nor do the bulk of the church of England much exceed them, either

* Much has, of late, been done in the east by the missionaries of Christ; and we hope God is about to exhibit still greater testimonies of his power and compassion.

in knowledge or holiness; many errors, and much looseness of conduct, are to be found amongst dissenters of all denominations. The lutherans in Denmark are much on a par with the ecclesiastics in England; and the face of most christian countries presents a dreadful scene of ignorance, hypocrisy, and profligacy. Various baneful, and pernicious errors appear to gain ground, in almost every part of christendom; the truths of the gospel, and even the gospel itself, are attacked; and every method that the enemy can invent is employed to undermine the kingdom of our Lord Jesus Christ.

All these things are loud calls to christians, and especially to ministers, to exert themselves to the utmost in their several spheres of action, and to try to enlarge them as much as possible.

PASSAGES FROM THE KORAN.

Nulla falsa doctrina est, quæ non aliquid veri permisceat. AUGUSTINE.

AMID the numerous errors the pretended revelation of Mahomet contains, there are some passages, as striking as they are correct; of which, no doubt, the missionaries of Christ will make a profitable use. For the entertainment of our readers, we select a few.

Connexion between faith and practice.

"What thinkest thou of him who denieth the future judgment as a falsehood? It is he who pusheth away the orphan, and stirreth not up others to feed the poor."*

The righteous and the wicked hereafter.

Hath the news of the overwhelming day of judgment reached thee? The countenances of some on that day shall be cast down, labouring and toiling: they shall be cast into scorching fire; they shall drink of a boiling fountain. But the countenances of others on that day shall be joyful: they shall be placed in a lofty garden, where a fountain shall run and no vain discourse be heard."†

Men of the world have their portion in this life. Psalm 17.

"There are some men who say, O Lord, give us our portion in this world, but such shall have no portion in the next life."‡

* Chap. 107. † Chap. 88. ‡ Chap. 2.

Sin and danger; piety and safety.

" God loveth the clean.* Whether, therefore, is he better, who hath founded his building on the fear of God and his good will, or, he who hath founded his building on a bank of earth, which is washed away by waters, so that it falleth with him into the fire of hell. God protecteth not the ungodly. Their building which they have built will not cease to be an occasion of doubting in their hearts, until their hearts be cut in pieces. God knoweth all things. Verily unto God belongeth the kingdoms of heaven and earth; he giveth life and he causeth to die; and ye have no patron or helper besides God. God suffereth not the reward of the righteous to perish. They contribute not any sum small or great, nor do they pass a valley, but it is written down unto them. God is my support; there is no God but he. On him do I trust; and he is the Lord of the magnificent throne.†

Send down Lazarus that he may dip the tip of his finger in water. Luke xvi. 24.

" The inhabitants of hell shall call unto the inhabitants of paradise, saying, pour upon us some water, or, of the refreshments which God hath bestowed on you. They shall answer, verily God hath forbidden them unto those who made a laughingstock and a sport of religion, and whom the life of the world hath deceived. Then, they, who had forgotten the same before, shall say, now are we convinced by demonstration, that the messengers of our Lord came unto us with truth: shall we therefore have any intercessors, who will mediate for us, or shall we be sent back into the world, that we may do other works than what we did in our life time? But now they have lost their souls! and that which they impiously imagined hath fled from them.‡ They said, unless an angel be sent down we will not believe."§

Providence.

" With him are the keys of the secret things: none knoweth them besides himself. He knoweth that which is on the dry land and in the sea. There falleth no leaf but he knoweth it; neither is there a single grain in the dark parts of the earth, neither a green thing, nor a dry thing, but is written in his perspicuous book. He

* Chap. 3. † Chap. 9. ‡ Chap. 7. § Chap. 6.

is supreme over his servants and sendeth his guardian angels to watch over you. Who delivereth you from the dangers and distresses of the land and the sea? Say, God delivereth you!

God causeth the grain and the date-stone to put forth; the living from the dead and the dead from the living: (as a bird from an egg and the contrary.) He causeth the morn to appear and hath ordained the night for rest. The sun and the moon for the computing of time, and the stars that ye may be directed by them in the darkness of the land and the sea. It is he who sendeth water from heaven, and we have thereby produced the springing buds of all things; the grain growing in rows, clusters of dates hanging close together and gardens of grapes and olives and pomegranates. This is God your Lord. Praise be unto him; there is no God but he, the creator of all things, therefore serve him; for he taketh care of all things. The sight comprehendeth him not, but he comprehendeth the sight; he is the gracious, the wise."*

Encouragement to converse with a musselman.

"Thou shalt surely find the most violent of all men in enmity against the true believers to be the Jews and the idolaters; and thou shalt surely find those among them to be the most inclinable to entertain friendship for the true believers, who say, WE ARE CHRISTIANS."†

The time of the judgment unknown, the resurrection sudden.

"Unto God alone is the secret of heaven and earth. The business of the last hour (the resurrection of the dead) shall be only as the twinkling of an eye or even more quick: for God is almighty."‡ When will the day of the resurrection be? But when the sight shall be dazzled and the moon shall be eclipsed. On that day man shall say, where is a place of refuge? There shall be no place to fly to. On that day shall a man be told what he hath done first and last. Yea, a man shall be an evidence against himself.§ The mountains shall become a heap of sand poured forth. The heaven shall be rent asunder. The promise thereof shall surely be performed."‖

* Chapter 6. † Chapter 5. ‡ Chapter 16.
§ Chapter 75. ‖ Chapter 73.

"*The world itself could not contain the books.*" John xxi. 25.

"Say, if the sea were ink, to write the words of my Lord, verily the sea would fail, before the words of my Lord would fail, although we added another sea like unto it as a farther supply."*

The koran repeatedly confirms the immaculate conception.

"Mary retired from her family and took a veil, and we sent unto her our spirit Gabriel. He spoke and she answered how shall I have a son, seeing a man hath not touched me? Gabriel replied, so shall it be: thy Lord saith this is easy with me, and we will perform it, that we may ordain him for a sign to men and a mercy to us. This was Jesus the son of Mary, the word of truth."†

Give us of your oil.

"On a certain day thou shalt see the true believers of both sexes; their light shall run before them and on their right hands; and it shall be said unto them good tidings to you this day! gardens through which rivers flow! ye shall remain therein for ever. On that day the hypocritical men and women shall say unto those who believe, *stay for us, that we may borrow some of your light.* It shall be answered return back into the world and seek light. A high wall shall be set betwixt them. The hypocrites shall call unto the true believers, were we not with you? They shall answer yea, and ye seduced your own soul by your hypocrisy. The deceiver deceived you concerning God. This day a ransom shall not be accepted. Your abode shall be hell fire and an unhappy journey shall it be thither."‡

Where is the promise of his coming.

"When the inevitable day of judgment shall suddenly come, no soul shall charge the prediction of its coming with falsehood: it will abase some and exalt others. When the earth shall be shaken with a violent shock and the mountains shall be dashed in pieces and shall become as dust scattered abroad."§ On that day we will roll up the heavens as the angel Al Sijil rolleth up a book.‖"

To have increased the number of quotations in which, the bible and the koran harmonize would have been easy. They are, how-

* Chapter 18. † Chapter 19. ‡ Chapter 57.
§ Chapter 55. ‖ Chapter 21.

ever, in the writings of Mahomet, but like solitary libels or diamonds among heaps of thorns or pebbles. A person carefully perusing the works of the Arabian will easily discover in them,

1st. A character of *imposture*. When Mahomet tries to prove the truth of the koran, he has recourse to a variety of artifices. At one time he attempts to prophesy, but in so vague a manner as leaves no room for a fair detection; as for instance, "the Greeks have been overcome by the Persians, in the nearest part of the land; but after their defeat, they shall overcome the others in their turn."* Nations whose battles were chiefly of the nature of skirmishes must experience all the mutations "in a few years," that the prophet could desire. At another he argues not like a pious but like a vain man. "The koran is true because nobody can write such excellent verse. It is true, because it is "the perspicuous Arabic tongue." He often cries "bring a chapter like it." How the koran may read in Arabic, the writer of this cannot tell. He is ignorant of the language, but judging of it from translations, he considers the production as trivial. Ideas are introduced in a way the most obscure and unnatural; difficulties are evaded not so much by artifice as by slight, and whatever of sublimity is found in the koran, is obviously pilfered from the pages of inspiration. Only a sordid mind could conceive that the wicked in hell shall feed on "filthy corruption flowing from the bodies of the damned." Only a confused mind would compare hypocrites to "pieces of timber set up against a wall;" and only a carnal and degraded one would teach that "the similitude" of God, the light of heaven and earth, "is as a nich in a wall, wherein a lamp is placed and the lamp inclosed in a case of glass." The most powerful and frequent argument is, that whosoever disputes shall be sent down to hell fire. The false prophet often speaks of signs confirming his doctrine. If you ask what those signs are; in one place he answers, "We have ordained the night and the day for two signs of our power," as if day and night, which had succeeded each other for ages before the koran was written, had been established merely to evince its truth.

2dly. The koran is *inconsistent*. Many calling themselves christians have gloried in mahometanism, because it vindicates, they say, the unity of God. It does so: although the assertions of

* Chapter 30.

the prophet go little farther than to confirm, what every real christian believes, that the human nature of Jesus Christ is no part of the godhead. Yet while the creed of the Arabian professes to reject the doctrine of a plurality in the divine nature, God is often represented as speaking in the plural. "WE have formerly destroyed the generations that were before you, O men of Mecca! WE have sent rain. WE have created man, &c." To assert that the prophet means Jehovah and himself, is at once to pronounce him a blasphemer, but applying such passages, (and they are very numerous,) to God, the koran will be found as much to assert a plurality as the inspired pages. Inconsistencies are numerous; we will subjoin only another. Mahomet in one place totally forbids all intercourse with christians, for they are the enemies of the musselmen; at another he encourages it, for he tells us, that they who say, "we are christians," wish the believers well.

3dly. The koran breathes revenge and cruelty. "God loveth those who fight for his religion in battle array." "When ye meet a party of infidels stand firm." "It hath not been granted to any prophet, that he should possess captives until he had made a great slaughter of the infidels in the earth." As if to torment and destroy were congenial with exalted piety, he describes God as saying, "we have appointed none but angels to preside over hell fire."

4thly. The rewards of mahometan devotion are sensual. When paradise is described the poverty of the invention of the impostor is notorious; he seldom, if ever, rises higher than *gardens and fountains, fruits and company*. The same low ideas of heaven and hell are repeated so frequently as to become to a judicious reader quite disgusting. But mental barrenness is exceeded by impurity of heart. Many passages in the koran are sufficient to shame the ear of chastity and virtue. The following are favourable specimens: "For the pious is prepared a place of bliss, gardens planted with trees and vineyards; and damsels with swelling breasts of equal age with themselves." "Youths, which shall still continue in their bloom for ever, shall go round about to attend them with goblets and beakers, and a cup of flowing wine; their heads shall not ache by drinking, neither shall their reason be disturbed. There shall accompany them fair damsels having black eyes, resembling pearls hidden in their shells. Verily we have created the damsels ——" we will quote no more. Instead of seats in paradise, the unclean and whosoever loveth and maketh a lie shall have their portion in the lake of fire.

SABBATHBREAKING.—AN ARABIAN TRADITION.

"In the days of David, some Israelites dwelt at Aitah on the Red Sea; where, on the night of the sabbath, the fish used to come in great numbers to the shore and stay there all the sabbath to tempt them; but the night following they returned to the sea again. At length some of the inhabitants, neglecting God's command, catched fish on the sabbath and dressed and ate them. Afterwards they cut canals from the sea, for the fish to enter, with sluices, which they shut on the sabbath, to prevent their return to the sea. The other part of the inhabitants, who strictly observed the sabbath, used both persuasion and force to stop this impiety, but to no purpose, the offenders growing only more and more obstinate. Whereupon, David cursed the sabbathbreakers, and God transformed them into apes.

"It is said, that one going to see a friend of his, that was among them, found him in the form of an ape, moving his eyes about wildly and asking him, whether he was not such an one. The ape made a sign with his head, *that it was he*. Whereupon, the friend said to him, did I not advise you to desist? At which the ape wept. They add, that this unhappy people remained three days in this condition, and were afterwards destroyed by a wind, which swept them into the sea." ABULFEDA.

Such as are accustomed to fish, and otherwise to pursue their own pleasures on the sabbath, may laugh at the tradition, we have stated; but we wish them seriously to inquire whether their folly and imitation of others, have not already rendered the ape an emblem too appropriate, and beg leave solemnly to assure them, that the Lord of the sabbath will not suffer with impunity his own institutions to be treated with dishonour and contempt.

YOU ARE BEYOND YOUR DEPTH; GET BACK.

I REMEMBER when a boy of about ten years old, I was bathing with a number of other boys near a milldam, and the hat of one of my companions falling into the stream, I had the hardihood, without being able to swim, to attempt to recover it. I went so deep, that the water began to run into my mouth, and to heave my feet from the ground. At that instant, the millers seeing my

danger, set up a loud cry, "Get back, get back, get back!" I did so; and that was all. What the millers said to me, modesty, sobriety and right reason, say to such objectors, who presume boldly to wade into the deep things of God. "Get back, get back, get back! you are beyond your depth. It is enough for you to know, that God hath created men and angels, and this, notwithstanding he knew what would be the result; that he hath not blotted them out of existence; and that he hath not prevented the propagation of the human race, in their fallen state. These being FACTS which cannot be disputed, you ought to take it for granted, whether you understand it or not, that they are consistent with righteousness: for the contrary is no other than REPLYING AGAINST GOD."

Fuller's Essays.

ACCOUNT OF JERUSALEM.

JERUSALEM, a very famous and ancient city, capital of Judea or Palestine, now a province of Turkey in Asia. According to Manetho, an Egyptian historian, it was founded by the shepherds who invaded Egypt in an unknown period of antiquity. According to Josephus, it was the capital of Melchisedek's kingdom, called *Salem* in the book of Genesis: and the Arabians assert, that it was built in honour of Melchisedek by twelve neighbouring kings; which when they had done, he called it *Jerusalem*. We know nothing of it with certainty, however, till the time of king David, who took it from the Jebusites, and made it the capital of his kingdom, which it ever after continued to be. It was first taken in the days of Jehoash, by Hazael the king of Syria, who slew all the nobility, but did not destroy their city. It was afterwards taken by Nebuchadnezzar king of Babylon, who destroyed it, and carried away the inhabitants. Seventy years after, permission was granted by Cyrus king of Persia to the Jews to rebuild their city, which was done; and it continued the capital of Judea (though frequently suffering much from the Grecian monarchs of Syria and Egypt,) till the time of Vespasian emperor of Rome, by whose son Titus it was totally destroyed. It was, however, rebuilt by Adrian, and seemed likely to have recovered its former grandeur, being surrounded with walls, and adorned with several noble buildings; the christians also being permitted to settle in it. But this was a shortlived change; so that when the empress Helena, mother of

Constantine the Great, came to visit this city, she found it in the most forlorn and ruinous situation. Having formed a design of restoring it to its ancient lustre, she caused, with a great deal of cost and labour, all the rubbish that had been thrown upon those places where our Saviour had suffered, been buried, &c. to be removed. In doing this, they found the cross on which he died, as well as those of the two malefactors who suffered with him; and, as the writers of those times relate, discovered by a miracle that which had borne the Saviour of mankind. She then caused a magnificent church to be built, which inclosed as many of the scenes of our Saviour's sufferings as could conveniently be done, and adorned the city with several other buildings. The emperor Julian is said to have formed a design of rebuilding the temple of Jerusalem, and of restoring the Jewish worship. This scheme was contrived on purpose to give the lie to our Saviour's prophecy concerning the temple and city of Jerusalem; namely, that the first should be totally destroyed, without one stone being left upon another; and that Jerusalem should be trodden down of the gentiles, till the times of the gentiles were fulfilled. In this attempt, however, according to the accounts of the christian writers of that age, the emperor was frustrated by an earthquake and fiery eruption from the earth, which totally destroyed the work, consumed the materials which had been collected, and killed a great number of the workmen.

This event hath been the subject of much dispute. Mr. Warburton, who hath published a treatise expressly on the truth of this fact, hath collected the following testimonies in favour of it. The first is that of Ammianus Marcellinus, who tells us, " Julian (having been already thrice consul,) taking Sallust, prefect of the several Gauls, for his colleague, entered a fourth time on this high magistracy; and although his consciousness of the many and great events which this year was likely to produce made him very anxious for the future, yet he both pushed on the various and complicated preparatives for this expedition with the utmost application, and, having an eye in every quarter, and being desirous to eternize his reign by the greatness of his achievements, he projected to rebuild at an immense expense the proud and magnificent temple of Jerusalem; which (after many combats, attended with much bloodshed on both sides, during the siege by Vespasian) was with great difficulty taken and destroyed by Titus. He committed the conduct of this affair to Alypius of Antioch, who had formerly been

lieutenant in Britain. When therefore this Alypius had set himself to the vigorous execution of his charge, in which he had all the assistance that the governor of the province could afford him, horrible balls of fire breaking out near the foundations, with frequent and reiterated attacks, rendered the place from time to time inaccessible to the scorched and blasted workmen; and the victorious element continuing, in this manner, obstinately and resolutely bent, as it were, to drive them to a distance, Alypius thought best to give over the enterprise."

The next testimony is that of Gregory Nazianzen. Speaking of the emperor Julian, he says, "After having run through a course of every other tyrannical experiment against the faith, and upon trial despising all of them as trifling and contemptible, he at last brought down the whole body of the Jews upon us; whom, for their ancient turn to seditious novelties, and an inveterate hatred of the christian name, he chose as the fittest instrument for his machinations. These, under a show of great good will, which hid his secret purpose, he endeavoured to convince from their sacred books and traditions, which he took upon him to interpret, that now was come the time foretold, when they should return to their own land, rebuild their temple, and restore the law to its ancient force and splendor. When these things had been thoroughly insinuated, and heartily entertained (for deceit finds easy admittance when it flatters our passions,) the Jews set upon the work of rebuilding with great attention, and pushed on the project with the utmost labour and application. But when, now driven from their work by a violent whirlwind and a sudden earthquake, they fled together for refuge to a certain neighbouring church (some to deprecate the impending mischief; others, as is natural in such cases, to catch at any help that presents itself; and others again, inveloped in the crowd, were carried along with the body of those who fled,) there are who say, the church refused them entrance; and that when they came to the doors which were wide open but a moment before, they found them on a sudden closed by a secret and invisible hand; a hand accustomed to work these wonders to the terror and confusion of the impious, and for the security and comfort of godly men. This, however, is now invariably affirmed and believed by all, that as they strove to force their way in by violence, the fire which burst from the foundations of the temple, met and stopped them. One part it burnt and destroyed, and another it despe-

rately maimed, leaving them living monuments of God's commination and wrath against sinners. Thus the affair passed; and, let no man continue incredulous concerning this or the other miraculous works of God. But still the thing most wonderful and illustrious was a light which appeared in the heavens, of a cross within a circle. That name and figure, which impious men before esteemed so dishonourable upon earth, was now raised on high, and equally objected to the common view of all men; advanced by God himself as the trophy of his victory over unbelievers; of all trophies the most exalted and sublime. Nay further, they who were present, and partakers of the miracle we are now about to speak of, show to this very day the sign or figure of the cross which was then marked or impressed upon their garments. For at that time, as these men (whether such as were of us or strangers) were showing these marks, or attending to others who showed them, each presently observed the wonder, either on himself or his neighbour; having a radiant mark on his body or on his garment, in which there is something that, in art and elegance, exceeded all painting or embroidery."

Notwithstanding these testimonies, however, this fact hath been strenuously contested by others; and indeed it must be owned that the testimonies above mentioned are by no means unexceptionable. In the last particularly, the propensity to the marvellous is so exceedingly great, that every one must at first sight be struck with it. It is true, indeed, the most miraculous part of it, as it seemed to be to Gregory, namely, the appearance of crosses upon the garments and bodies of some of the people, who were struck, may be explained upon a natural principle; since we are assured that lightning will sometimes produce effects of this kind; but even this is no decisive proof of the authenticity of the relation; though it cannot by any means discredit it, as some think. On the whole, however, it is not a matter of any consequence whether this event happened with the circumstances above mentioned or not. If Julian did make any attempt to rebuild the temple, it is certain that something obstructed the attempt, because the temple was never actually rebuilt. If he made no such attempt, the prophecy of our Saviour still holds good; and it surely cannot be thought to detract from the merit of a prophecy, that no body ever attempted to elude it, or prove it to be a falsehood.

Jerusalem continued in the hands of the eastern emperors till

the reign of the calif Omar, who reduced it under his subjection. The Saracens continued in possession of it till the year 1099, when it was taken possession of by the crusaders. They founded a new kingdom, of which Jerusalem was the capital, which lasted eighty eight years under nine kings. At last this kingdom was utterly ruined by Saladin; and though the christians once more got possession of the city, they were again obliged to relinquish it. In 1217, the Saracens were expelled by the Turks, who have ever since continued in possession of it.

The city of Jerusalem, in its most flourishing state, was divided into four parts, each inclosed with its own walls; viz. The old city of Jebus, which stood on mount Zion, where the prophets dwelt, and where David built a magnificent castle and palace, which became the residence both of himself and successors; on which account it was emphatically called, *the city of David*. 2. The lower city, called also *the daughter of Zion*, being built after it; on which stood the two magnificent palaces which Solomon built for himself and his queen; that of the Maccabean princes; and the stately amphitheatre built by Herod, capable of containing 80,000 spectators; the strong citadel, built by Antiochus, to command and overtop the temple, but afterwards rased by Simon the Maccabee, who recovered the city from the Syrians; and lastly, a second citadel, built by Herod, upon a high and craggy rock, and called by him *Antonia*. 3. The new city, mostly inhabited by tradesmen, artificers, and merchants; and, 4. Mount Moriah, on which was built the so famed temple of Solomon, described in the sixth and seventh chapters of the second book of Kings; and, since then, that rebuilt by the Jews on their return from Babylon, and afterwards built almost anew and greatly adorned and enriched by Herod.

Some idea of the magnificence of this temple may be had from the following considerations. 1. That there were no less than 163,300 men employed in the work. 2. That notwithstanding that prodigious number of hands, it took up seven whole years in building. 3. That the height of this building was 120 cubits, or 82 yards, rather more than less; and the courts round it about half as high. 4. That the front, on the east side, was sustained by ramparts of square stone, of vast bulk, and built up from the valley below, which last was 300 cubits high, and being added to that of the edifice amounted to 420 cubits; to which, if we add, 5. The height of the principal tower above all the rest, viz. 60, will bring

it to 480 cubits, which, reckoning at two feet to a cubit, will amount to 960 feet; but, according to the length of that measure, as others reckon it, viz. at two feet and an half, it will amount to 1200 feet; a prodigious height this from the ground, and such as might well make Josephus say, that the very design of it was sufficient to have turned the brain of any but Solomon. 6. These ramparts, which were raised in this manner, to fill up the prodigious chasm made by the deep valley below, and to make the area of a sufficient breadth and length for the edifice, were one thousand cubits in length at the bottom, and eight hundred at the top, and the breadth of them 100 more. 7. The huge buttresses which supported the ramparts were of the same height, square at the top, and 50 cubits broad, and jutted out 150 cubits at the bottom. 8. The stones, of which they were built, were, according to Josephus, 40 cubits long, 12 thick, and 8 high, all of marble, and so exquisitely joined, that they seemed one continued piece, or rather polished rock. 9. According to the same Jewish historian, there were 1453 columns of Parian marble, and twice that number of pilasters; and of such thickness, that three men could hardly embrace them, and their height and capitals proportionable, and of the Corinthian order. But it is likely Josephus hath given us these two last articles from the temple of Herod, there being nothing like them mentioned by the sacred historians, but a great deal about the prodigious cedars of Lebanon used in that noble edifice, the excellent workmanship of them adapted to their several ends and designs, together with their gildings and other curious ornaments. The only thing more we shall venture to add is, what is affirmed in scripture, that all the materials of this stupendous fabric were finished and adapted to their several ends before they were brought to Jerusalem, that is, the stones in their quarries, and the cedars in Lebanon; so that there was no noise of ax, hammer, or any tool, heard in the rearing of it.

At present Jerusalem is called by the Turks *Cudsembaric*, and *Coudsheriff;* and is reduced to a poor thinly inhabited town, about three miles in circumference, situated on a rocky mountain, surrounded on all sides, except the north, with steep ascents and deep valleys; and these again environed with other hills, at some distance from them. In the neighbourhood of the city there grow some corn, vines, olives, &c. The stately church erected by the empress Helena, on mount Calvary, is still standing. It is called the *church of the sepulchre;* and is kept in good repair by the gene-

rous offerings of a constant concourse of pilgrims, who annually resort to it, as well as by the contributions of several christian princes. The walls of this church are of stone, and the roof of cedar; the east end incloses Mount Calvary, and the west the holy sepulchre: the former is covered with a noble cupola, open at top, and supported by sixteen massive columns. Over the high altar, at the east end, is another stately dome. The nave of the church constitutes the choir; and in the inside iles are shown the places where the most remarkable circumstances of our Saviour's passion were transacted, together with the tombs of Godfrey and Baldwin, the two first christian kings of Jerusalem. In the chapel of the crucifixion is shown the very hole in the rock in which the cross is said to have been fixed. The altar in this chapel hath three crosses on it; and is richly adorned, particularly with four lamps of immense value that hang before it, and are kept constantly burning. At the west end is that of the sepulchre, which is hewn in that form out of the solid rock, and hath a small dome supported by pillars of porphyry. The cloister round the sepulchre is divided into sundry chapels appropriated to the several sorts of christians who resided there; as Greeks, Armenians, Maronites, Jacobites, Copts, Abyssinians, Georgians, &c. and on the northwest side of it are the apartments of the Latins, who have the care of the church, and are forced to reside constantly in it; the Turks keeping the keys of it, and not suffering any of them to go out, but obliging them to receive their provisions in at a wicket. At Easter there are some grand ceremonies performed in the church, representing our Lord's passion, crucifixion, death, and resurrection, at which a vast concourse of pilgrims commonly assist. For a particular account of them, we refer the reader to doctors Shaw and Pococke.

On Mount Moriah, on the southeast part of the city, is an edifice called *Solomon's Temple*, standing on or near the same spot as the ancient; but when or by whom erected is uncertain. In the midst of it is a Turkish mosque, where the Jewish sanctum sanctorum is supposed to have stood. The building, which Dr. Pococke thinks must have been formerly a christian church, is held in the utmost veneration by the Turks.

The city is now under the government of a Sangiac, who resides in a house said to have been that of Pontius Pilate, over against the castle of Antonia built by Herod the Great. Many of

the churches erected in memory of some remarkable gospel transaction have been since converted into mosques; into some of which money will procure admittance, but not into others. Both the friars and other christians are kept so poor by the tyranny of the government, that the chief support and trade of the place consists in providing strangers with food and other accommodations, and selling them beads, relics, and other trinkets, for which they are obliged to pay considerable sums to the Sangiac, as well as to his officers; and those are seldom so well contented with their usual duties, but they frequently extort some fresh ones, especially from the franciscans, whose convent is the common receptacle for all pilgrims, and for which they have considerable allowances from the pope, and other crowned heads, besides the presents which strangers generally make them at their departure. The most remarkable antiquities in the neighbourhood of Jerusalem are, 1. The pools of Bethesda and Gihon; the former 120 paces long, 40 broad, and at least eight deep, but now without water; and the old arches, which it still discovers at the west end, are quite dammed up: the other, which is about a quarter of a mile without Bethlehem gate, is a very stately relic, one hundred and six paces long, and 60 broad, lined with a wall and plaster, and still well stored with water. 2. The tomb of the virgin Mary, in the valley of Jehoshaphat; into which one descends by a magnificent flight of forty-seven steps. On the right hand, as one goes down, is also the sepulchre of St. Ann the mother, and on the left that of Joseph the husband, of the virgin mother: some add likewise that of Jehoiakim her father. In all these are erected altars for priests of all sorts to say mass; and the whole is cut into the solid rock. 3. The tomb of king Jehoshaphat, cut likewise into the rock and divided into several apartments; in one of which is his tomb, which is adorned with a stately portico and entablature over it. 4. That commonly called *Absalom's pillar* or *place*, as being generally supposed to be that which he is said to have erected in his lifetime to perpetuate his memory, as he had no male issue. The place, however, both within and without, hath more the resemblance of a sepulchre than any thing else: though we do not read that he was buried there, neither do the people here affirm that he was. There is a great heap of stones about it, which is continually increasing; the superstitious Jews and Turks always throwing some as they pass, in token of their abhorrence of Absalom's unnatural

rebellion against so good and holy a parent. The structure itself is about 20 cubits square, and 60 high, rising in a lofty square, adorned below with four columns of the ionic order, with their capitals, entablatures, &c. to each front. From the height of 20 to 40 cubits, it is somewhat less, and quite plain, excepting a small fillet at the upper end; and from forty to the top it changes into a round, which grows gradually into a point, the whole cut out of the solid rock. There is a room within, considerably higher than the level of the ground without, on the sides of which are niches probably to receive coffins. 5. A little eastward of this is that called the *tomb of Zechariah*, the son of Barachiah, whom the Jews slew between the temple and the altar, as is commonly supposed. This fabric is all cut out of the natural rock, eighteen feet high, and as many square; and adorned with ionic columns on each front, cut out likewise of the same rock, and supporting a cornice. The whole ends in a pointed top, like a diamond. But the most curious, grand, and elaborate pieces, in this kind, are the grots without the walls of Jerusalem, styled the *royal sepulchres;* but of what kings is not agreed on. They consist of a great number of apartments, some of them spacious, all cut out of the solid marble rock; and may justly be pronounced a royal work, and one of the most noble, surprising and magnificent. For a particular account of them we must refer the reader, for want of room, to Pococke's Travels. In the neighbourhood of Jerusalem is a spot of ground, about thirty yards long and fifteen broad, now the burying place of the Arminians, which is shown as the Aceldama, or Field of Blood, formerly the Potter's Field, and since styled *Campo Sancto*, or the *Holy Field*, purchased with the price of Judas's treason, for the burial of strangers. It is walled round, to prevent the Turks abusing the bones of christians; and one half of it is taken up by a building in the nature of a charnel house. Besides the above, a great many other antiquities in the city and its environs are shown to strangers; there being scarce any place or transaction mentioned either in the Old or New Testament, but they show the very spot of ground where the one stood and the other was done; not only here, but all over Judea.

ANECDOTES.

GRATITUDE.

CONRAD, surnamed the Salic, an emperor of Germany, on hearing that one of his faithful attendants had lost his leg in battle, having obtained his boot, filled it with gold and directed him to use it, for defraying the expense of his cure.

SUPERSTITION.

GALILEO, after having demonstrated the motion of the earth, was obliged, by the rancor of the jesuits to go to Rome and there solemnly renounce it. He was condemned to a year's imprisonment in the inquisition and the penance of repeating daily some penitential psalms.

RELIGIOUS INTELLIGENCE.

At a Meeting of the Committee of the British and Foreign Bible Society.

January 16*th*, 1809.

"EXTRACTS from two letters from Robert Ralston, esquire, addressed to Josiah Roberts, esq. were read, dated Philadelphia, November 10th, and December 13th, 1808, containing an account of the measures which had been successfully adopted to procure the formation of a Bible Society in that city, on an extensive scale."

"A letter was also read, from Robert Ralston, esq. treasurer of the Bible Society, instituted at Philadelphia, on the 12th of December, 1808, addressed to this committee, announcing the formation of such a society, inclosing a copy of its constitution, and soliciting the countenance and assistance of this society, as an encouragement to vigorous exertions in America."

"*Resolved unanimously*, That the sum of two hundred pounds be granted to the Bible Society at Philadelphia, and that it be communicated to the members of that society, that this committee will

extend their aid to them, in proportion as they can extend the sphere of their operations."

Extracted from the minutes,
JOSEPH TARN, assistant secretary.

From the revd. John Owen, secretary of the British and Foreign Bible Society, to Robert Ralston, esq.

Fulham, near London, Jan. 25th, 1809.

DEAR SIR,

I HAVE great pleasure in reporting to you the high satisfaction which the committee of the British and Foreign Bible Society received from your communication relative to the Bible Society, recently formed at Philadelphia, of which you are the treasurer.

The committee considered the intelligence as announcing an event from which, through the divine blessing, the most auspicious consequences may be expected to result. Under this impression, they immediately voted the sum of two hundred pounds, in aid of your funds, and as a testimony of their readiness to afford you the desired encouragement with the least possible delay.

It was the unanimous disposition of the committee, to have manifested their respect for your undertaking, by granting you a pecuniary supply upon a much larger scale: but they were restrained from indulging it, by the consideration of those limits which you appeared to have prescribed to the plan and designation of your Bible Society. Had it entered into your views, to comprehend as many provinces as could be brought to concur with you in one institution, of which Philadelphia might be the centre, the committee would have regarded your plan as better adapted to the accomplishment of your object, and would gladly have extended to it a proportional degree of pecuniary encouragement. As it is, they very cordially hail, in its limited engagements, the "day of small things;" and confidently trust, that you will be stimulated to give it as much enlargement, as the local circumstances of your country will admit.

Proceed therefore, dear sir, in giving to your infant institution, every possible degree of latitude and efficiency. Hold out the scriptures in their naked simplicity, as a rallying point, to the several denominations of christians in the American union: and reckon, in the prosecution of this glorious work, upon the blessing of God,

the prayers of all good men, and the cordial cooperation of the British and Foreign Bible Society.

I am, dear sir, yours very faithfully,

JOHN OWEN, secretary.

Robert Ralston, esq. treasurer to the
Philadelphia Bible Society.

Extract of a letter from Josiah Roberts, esq. of London, to Robert Ralston, esq. treasurer of the Bible Society, established at Philadelphia.

London, 16*th January*, 1809.

MY DEAR FRIEND,

CONCEIVING it possible that a line may yet be in time to reach the packet before her departure from Falmouth, I hasten to inform you without delay, that the result of the application this day to the committee of the British and Foreign Bible Society, in behalf of the Bible Society established in your city, is a donation of two hundred pounds sterling; for which sum you are authorized to draw upon Joseph Reymer, esquire, and your bill will be duly honoured.

The communication you were pleased to make on the subject was laid before the committee, and produced a most favourable impression; one feeling seemed to animate the whole body on the occasion, that of fraternal affection to our fellow christians in America, who in such circumstances are holding out the right hand of fellowship, and asking our cooperation in the glorious work; to use the expression of a member of the committee, "the challenge is accepted, and we hail the auspicious event."

By the first departing vessel, the resolution of the society and their answer to your communication will be forwarded you; but I was charged particularly to state, that the assistance of the society is by no means intended to be confined to the sum now granted, should the scale of your institution be extended, which is earnestly desired; and could it be made the foundation of a society, confined not to one state, but embracing the whole of the United States, under the title of the Union Bible Society, or United States Bible Society, much larger assistance would be afforded; had the plan, already adopted, been of this extensive nature, a grant of at least five hundred pounds, would have been voted this morning. You can however, on the spot, be better able to judge of the plan which is most calculated to be effectual.

A valuable friend on the committee, who has given much attention to the subject, particularly remarks on the good effects in point of *union*, which have arisen to this society, from having the proportion of members, of each religious denomination forming the committee, fixed in the constitution; probably this idea has already been adopted, though in the United States, it must be of smaller importance than in this country, where as there is an established religion, little jealousies are more to be feared in bodies uniting from different denominations for one great object.

I am, most truly, my dear friend, yours with affection,

JOSIAH ROBERTS.

From the same to the same.

London, January 21st, 1809.

MY DEAR FRIEND,

I WROTE you very hastily the 16th instant, immediately on my return from the meeting of the committee of the British and Foreign Bible Society, to communicate the result of the application, inclosed to me under cover of your much esteemed favour of the 13th ult. That letter and also your favour of the 10th November, were read before the committee, and made a most pleasing impression on the minds of the chairman, (lord Teignmouth) and all the members present; indeed universal satisfaction was expressed at the intelligence they contained; and the sum of two hundred pounds sterling was unanimously voted to the Bible Society of Philadelphia, with a recommendation to enlarge the sphere of its operations and an assurance in such case of further assistance. Under cover hereof, you will find a copy of the resolution, extracted from the minutes, and before this is closed, I hope to receive from the secretary, an answer to your communication, to lay before the Bible Society of Philadelphia. For the said sum your bill on Joseph Reymer, esquire, of this place, will be duly honoured.

Had this institution been proposed in the first instance to embrace the whole of the United States, a much larger sum, at least *five hundred pounds*, would have been voted in aid of the object, but as you justly remark, it was highly desirable that no time should be lost; and I rejoice to find that the good work is begun; other societies will no doubt be formed for the purpose, and if they could be so instituted as to branch out from yours, which is in a central part of the United States, so as to form one great body, the

friends of the object here think that it might be more extensively useful, than if different societies under various titles be formed throughout the union. On this subject the supporters of the cause in the United States are able to form the best judgment, but being strenuously urged by several friends of the Bible Society here, I was unwilling not to mention it.

It is truly delightful to witness the happy influence which has been produced here, by different denominations of christians uniting together in this work of faith and labour of love; they become better acquainted with each other, esteem each other more highly, and exhibit to the world a convincing proof, that in promoting the best interests of immortal beings, and the glory of God, christians, who differ on many inferior points, can draw together and harmonize as one great family, in which the power of religion is felt and exemplified. What sight can this earth exhibit more gratifying, more consolatory! One turns to it with delight, when the mind is distressed and terrified by the scenes which are presented every where around us, the awful effects of our common apostasy from God, the source of every enjoyment.

Your affectionate friend, JOSIAH ROBERTS.

POETRY.

For the Evangelical Intelligencer.

THE PILLOW OF REST.

I SAID to my sorrowing soul,
Oerwhelm'd with affliction and grief;
How long wilt thou feel their control?
How long look in vain for relief?
As the sparrow that flits through the sky,
In search of a bough for her nest;
From the couch of thy wretchedness fly,
And seek for a pillow of rest!

A syren in gayest attire,
Approach'd, and inviting me near;
Would call forth each latent desire,
And wipe off the trickling tear:

" O hasten she cried and enjoy,
Angelic repose on my breast;
Here sorrow can never annoy
'Tis a soft, soothing pillow of rest!"

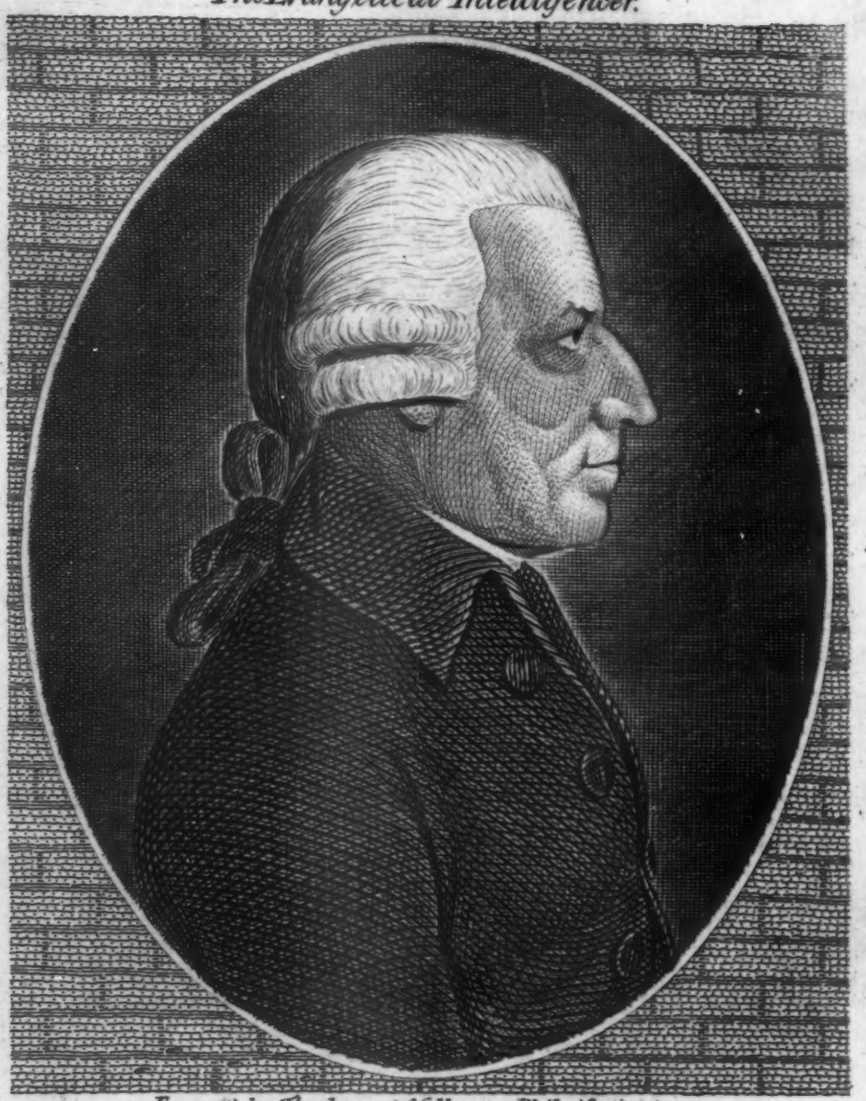
I flew from her ruinous charms,
That lured me alone to beguile!
As I would from the terrible harms
That follow the basilisk's coil!
Yet friendship I thought might bestow,
That for which I so long was distress'd;
But ah! I sunk deeper in woe,
With thorns for a pillow of rest!

O! where shall I seek for repose,
Surrounded by gloomy despair?
The *terrible* king then arose,
And, hollow, exclaim'd, " seek it there!"
" In the grave!" I replied with a tear,
Ill aiding my bosom oppress'd;
" Do they who lie mould'ring, there
Repose on a pillow of rest?"

E'er the skeleton pow'r could reply,
A form with an aspect benign
Bade him and solicitude fly,
While she breath'd out in accents divine:
" No longer vain mortal suppose,
The world can bring peace to thy breast;
On the bosom of Jesus repose,
'Tis a pillow of heavenly rest!"

I ask of the seraph her name,
'Tis " *Grace*," she exultingly cries!
I found, from yon mansions she came,
To lead the redeem'd to the skies!
I follow'd the counsels she gave,
And banishing fear from my breast,
Found Jesus was mighty to save;
His bosom 's my pillow of rest! J. H.

The Evangelical Intelligencer.



Engravd by Thackara & Vallance Philad.ª

JOHN HOWARD, L.L.D. F.R.S.

Engraved for W.P. Farrand.